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REST.

"Fecit nos ad Te, et inquitur ad cor nostrum
domus requiescat in Te." St. Augustine's Confessions.

Thou for Thyself hast made us,
O Holy Lord!
And, by Thy grace, hast stayed us
Upon Thy Word.
Body, and soul, and spirit—all these are
only Thine;
All bear alike the impress of ownership Di-
vine.
And though the coin shows dimly—
Because of rust—
It bears Thy superscription,
And ever must.

Our barks the waves are breasting
Of life's rough sea;
Our hearts can know no resting,
Except in Thee.
Body, and soul, and spirit, are daily worn
with care;
The "evert of Thy wing" is sought—the
needed rest is there;
And, though our toil cease only
When Life is won,
In Thee our rest remaineth,
O Christ, the Son.
—M. B. SMITH, in the *New York Observer*.

THE NEW STANDARD IN BOSTON UNIVERSITY.

The following are the additions re-
ferred to elsewhere, and the require-
ments for admission in 1881:—

In 1878 the *Elements of Rhetoric* will be
added to the subjects required at the first
examination, and French to those required
at the second. In the former, the student
will be expected to have mastered some ele-
mentary manual like Hart's; in the latter,
to be able to translate at sight from "Paul
and Virginia," or other easy prose.

In 1879 the *Elements of Chemistry* will
be required at the first examination, the
Elements of Physics at the second. The
Primer of Roscoe and Balfour Stewart will
indicate the knowledge expected. The ex-
amination in *Algebra* will also cover the
whole subject as presented in the larger text-
books of Loomis, Greenleaf, Toddner, etc.

In 1880 *Silvestre's Catiline*, the *Cato
Major*, and eight orations of Cicero will be
required at the Preliminary examination,
and the translation of easy German prose at
the Final. The requirement in mathematics
will also be extended so as to include the
whole of *Plane and Solid Geometry*, as
treated in the ordinary text-books.

In 1881 the requirements at the first exami-
nation will include one book of *Herodotus*;
those of the second, two thousand lines of
Orid, or books vii.—ix. of *Virgil's Aeneid*,
and the translation at sight of some Latin
passage not included in the regular require-
ments.

In 1881, therefore, the requirements may
be expected to stand as follows:—

1. *Preliminary Examination.*
a. *Greek Grammar*, Etymology and
Syntax.
b. *Xenophon*, first four Books.
c. *Herodotus*, one Book.
d. *Latin Grammar*, Etymology and
Syntax.
e. *Cicero*, first four Books.
f. *Cicero*, Eight Orations and *Cato
Major*.
g. *Silvestre's Catiline*.
h. *Arithmetic*, including the Metric Sys-
tem and theory of Logarithms.
i. *Algebra*, as much as is contained in
the larger text-books.

10. *Elements of Chemistry*, as much as
is contained in Roscoe's Primer.
11. *English Grammar*.
12. *Elements of Rhetoric*, as much as is
contained in Hart's Manual.

13. *Modern History*, Anderson, or Free-
man, for General History, and Bernard for
History of England, will suffice.

14. *Modern Geography*, Physical and
Political. Miss Hall's (No. 2), or Guyot's
Common School Geography will suffice.

15. *Greek Grammar*, including Orthog-
raphy and Prosody.
16. *Homer*, first three Books, omitting
Catalogue of Ships.

17. *Greek Composition*. The transla-
tion of English into Greek, with careful ob-
servance of the accents.

18. *Latin Grammar*, including Orthog-
raphy and Prosody.
19. *Virgil*, *Eclues* and first six Books
of the *Aeneid*.

20. *Orid*, Two thousand lines; or Books
seven, eight, and nine of *Virgil's Aeneid*.
21. *Latin at Sight*. Translation of an
unread author.

22. *Latin Composition*. Translation of
English into Latin.
23. *French*. Translation at sight of easy
prose.

24. *German*. Translation at sight of
easy prose.
25. *Geometry, Plane and Solid*. As
much as is contained in the larger text-
books.

26. *Elements of Physics*. As much as
is contained in Stewart's Primer.
27. *Ancient History*. History of Greece
till its Conquest by the Romans; History of
Rome to Constantine. Smith's manuals will
suffice.

28. *Ancient Geography*. As much as
may be needed for the illustration of all the
authors read.

29. *English Composition*. A brief essay
on some theme to be announced at the time of
the examination.

In making the above additions to the
requirements for admission, it is the de-
clared design of the authorities of the
University to accomplish two important
ends: first, to establish the very highest
practicable standard for undergraduate
instruction; and secondly, to keep the
classes so small that the whole instruc-
tion can be given by the heads of the
various departments. In a part of the
country as well provided with colleges
as New England, there can be no ques-
tion as to the wisdom of this policy.
"The country needs not more low-
grade colleges, but more high-grade
colleges." Not only its location, but also
its very limitations with respect to
buildings, invite this one to limit itself
to the highest possible work. Thus
will it least interfere with others; thus
will it best serve American civilization.

The imagination can hardly conceive
the heights of greatness and glory to
which mankind would be raised, if by
their thoughts and energies were to be
animated with a living purpose. But
as in a forest of oaks, among the mil-
lions of acorns that fall every autumn
there may, perhaps, be one in a million
that will grow on into a tree, somewhat
"in like manner fares it with the thoughts
and feelings of man."—*Julius Hare*.

A VISIT TO LASELL SEMINARY,
AT AUBURNDALE.

The winter term closed on the 21st.
We arrived on the 19th, and, driving
up the hill on which the Seminary
stands, caught glimpses even above the
snow of the coming loveliness of spring.
"How broad your vista!" we exclaimed
to the teacher who met us, "and how
charming your grounds must be when
clothed in verdure! But what are your
winter pastimes?"

"Skating, sleighing, jaunts in va-
rious directions for pleasure or infor-
mation, trips to the city for concerts,
exhibitions and the like. In dull weath-
er when walking fails, here are our
broad piazzas, and our gymnasium
open daily for well-conducted exer-
cises. Change of occupation is often
better than rest. Our little republic
creates its own activities. Our girls
devise fresh interests. A centennial
tree-planting, with due ceremonies of
speeches, poems, etc., was managed
entirely by themselves. They give
parlor entertainments, taking turns as
hostesses. They read a paper lively
with local interests. They have pub-
lished a number called 'Lasell Leaves.'"

We replied that we had seen it, and
thought it a bright little sheet, a credit
to the students. "You are too busy to
be dull," we added.

"That is our secret," replied the la-
dy. "We mean to keep the students
happy by good occupation. There
must be no time for sentimental dream-
ing, or fancied ill, and we teachers
are a vigilance committee to anticipate
real ones. No one must be overwork-
ed; the ambitious must be restrained,
while the indolent are stimulated. Reg-
ular sleep and exercise are enforced.
A generous diet is provided. Our good
physician daily inspects the sanitary
condition of the school, conscientiously
regarding the health and habits of each
pupil. The result is—very little sick-
ness, with no serious cases. Many are
better than they are at home. Nearly
all increase in weight. The stimulus
of study and of a distinct aim is always
bracing to the whole nature. Some
thoughtful girls really shrink from
leaving school, even for their own
pleasant homes, because they will have
there no well-defined duties that call
for their full powers. Many a girl is
unsatisfied at home for this reason.
The more active her nature, the more
likely she is to become morbid in in-
activity, or ill-arranged conditions."

Monday, Tuesday and Wednesday
were given to examinations conducted
in writing. Some of the papers showed
not only an acquaintance with the sub-
jects but a skill in selecting, arranging
and applying the truths learned, which
is far more valuable than a mere
knowledge of facts. Evidently, thor-
ough work is the rule, and this is de-
manded, as well, in the accomplish-
ments, so-called. The administration,
for instance, would not recommend the
study of instrumental music as indis-
criminately as fashion requires, but
insists that those who adopt it shall
give to it that honest labor which con-
stitutes every study a means of thor-
ough mental discipline.

Monday evening we had an opportu-
nity to test the proficiency in the de-
partment of music. The young women
gave a rehearsal consisting of solos and
duets upon the piano and organ, and
exercises in singing that showed high
culture of the voice. The selections
were of the best character, and the ren-
dering did much credit to masters and
pupils. The young women performers
were: Miss Alice Sawyer, of Wilmington,
N. C.; Miss Carrie and Annie
Kendrick, of Charlestown, Mass.; Miss
May Gaylord, New Haven, Conn.;
Miss Alice Dunsmore, Greensburg, Ind.;
Miss Lola Williams, Washington,
D. C.; Miss Sallie Sabin, Indianapolis,
Ind.; Miss Kate Miller, Auburn-
dale; Miss Ella Stocking, Hyde Park.
Doubtless the opportunity of hearing
many of the best artists in Boston, is
one means of preserving the high stand-
ard of this department. The city also
furnishes first-class teachers. Similar
remarks might be made concerning the
art department.

Tuesday evening closed another busy
day, with a lecture by Mr. J. L. Stod-
dard, of Boston, who is giving a course
descriptive of the principal European
cities. This was the first upon Rome,
and in an easy, pleasant manner made
the audience familiar with the Forum,
Palatine, Colosseum, and the Baths,
all being illustrated by views of the
scenes, while history was interwoven
with description.

The school is to receive a course of
lectures upon English literature this
spring from Mr. James T. Fields, of
Boston. The regular course of lec-
turers has included much of the best tal-
ent of the country. The special courses
belonging to the plan of school in-
struction are upon physiology and hy-
giene, art, English analysis, zoology,
voice culture, etc.

Mr. Hudson has succeeded in awak-
ening much enthusiasm in the English
classics. Prof. Kelley has done the
same in elocution. We saw something
of the proficiency in reading on
Wednesday evening, when the mem-
bers of the junior class read original
essays at their annual exhibition. These
young women were: the Misses Jennie
L. Darling, of St. Johnsbury, Vt.; S.
Alice Dunsmore, of Greensburg, Ind.;
S. Lizzie Emerson, of Gloucester; M.
Alice Linscott, of Portland, Me.; and
Annie H. White, of Brooklyn. The es-
says showed careful study and prepara-
tion, and were read in tones distinctly
audible, and in a manner quite modest
and simple, as befitted those whose
motto was, "Esse quam videri." We
saw these words traced in evergreen
characters, amid other decorations, upon
the walls of the chapel. The

music was furnished by other members
of the school.

The general air of satisfaction and
contentment is one of the attractive
features of the school. Most of the pu-
pils seem to appreciate their well-
warmed and ventilated rooms full of
home comforts, their reading-room and
library, to which many good books of
reference have recently been added,
and the judicious care which seeks their
own benefit and happiness.

Many have lately found here the
highest good, in recognizing the life
and love of Christ. The religious in-
terest has been quiet but sustained. The
girls have held prayer-meetings, both
under the direction of the heads of the
institution, and alone by themselves,
and the awakening has been very gen-
eral.

It is pleasant to see that simplicity
and sincerity make the tone of the
school, but mainly we were pleased
with the spirit of self-reliance which is
cultivated. The system of government
is on this theory. To teach the pupil
to control herself, and then leave her
to do it, is the aim of the "roll of
honor," and the still higher grade, the
"self-governing." Appealing to the
highest motives, the response seldom
fails. Being trusted, the pupils become
worthy of the trust so freely offered.

The old-time spirit of self-reliance
in women. Times and conditions
are rapidly revolutionized. It is be-
coming evident to even the dullest per-
ception that women must be self-reli-
ant. Prejudice and sentiment yield to
the grave necessity which cannot be
misunderstood. A large portion of the
school-girls now growing up must
maintain themselves pecuniarily, and
in these days of close competition, that
means a need of readiness in all di-
rections. Weakness and self-indul-
gence have no hope of success. "Quit
you like men; be strong," said the
apostle. If in that olden time he meant
to address one sex only, his words ring
out to both to-day. Alas, for the many
weak and incompetent women who are
baiting and failing! More pity yet for
those who shall swell these ranks in
the crowded future. No school can
at once undo the evils of the past; no
eyes have yet been devised to meet the
many-sided needs of the future; but
blessed is that school which is fully
alive to the demands of the hour and
watchful thereunto!

WAS HE RIGHT?

BY REV. W. J. PARKINSON.

During a recent visit to Boston, in
company with an Episcopalian friend,
we attended service at a church of that
denomination. The text chosen by the
preacher was from Matthew v, 14-16:
"Ye are the light of the world. A city
that is set on a hill cannot be hid.
Neither do men light a candle and put
it under a bushel, but on a candlestick,
and it giveth light unto all that are
in the house. Let your light so shine
before men, that they may see your good
works, and glorify your Father which
is in heaven."

We enjoyed the discourse in its open-
ing, and, indeed, the whole of it, ex-
cept in a single particular. The "points"
were on what were extinguishers of this
light. One of these was exclusiveness
in our worship, or thinking those of our
own Church just a little better than
those of sister Churches, which fact
tended to exclude the spirit the Master
designed to inculcate. We thought
this good, with a wide margin for en-
largement. Another was, too much
form in worship, as seen especially in
the Catholic Church, which was only
equalled, perhaps, by the other extreme
observable in our "modern revival"
system, wherein sinners are, by an over-
gush of enthusiasm, brought "forward
for prayers," and afterwards left with-
out so much as an "invitation to be bap-
tized," or attend upon other ordinances
of the Church; and, consequently,
through such neglect perish as to their
religion. It was to these things we de-
murred. The statements were loosely
made—so loosely indeed that the im-
pression might easily be had, to draw it
as mildly as the truth will permit, that
the good man did not know exactly
what he was talking about, or knowing,
did not care—which would be worse.
It seemed like a "hit" on the Moody
and Sankey work now going on in Bos-
ton, which, if it were, would make the
statements far from the truth, and only
injurious to him who uttered them.

For, what are the facts? Where or
when were converts more faithfully
cared for, and followed up, so far as
they can be, than at these meetings?
The inquiry rooms are intended espe-
cially that Mr. Moody may personally
come in contact, and hold converse, with
each soul. Then, the pastors co-
operating, are also present in these
places, and when one of their own con-
gregation is met, he is sympathized with
by such pastor who, learning his name
and residence, watches, or is expected
to, over him. No great work, like that
of Mr. Moody's, could be more perfectly
executed in its details than his seems to
be. The "succession" is perfect. Mr.
Moody by God's blessing sees the seek-
ers saved; then the different Churches,
as they should, nurse them, if they will
be nursed, until they are no more babes,
but strong men, in the Gospel.

We believe there has been in the past,
and perhaps still is, room for criticism
as to the manner in which Churches and
pastors have looked after their converts.
Certainly, no subject is of more impor-
tance, as no class in our Churches need
greater care. The new-born soul is lit-
erally a babe. He enters a new field
when born into the kingdom of our
Lord. New influences, new associa-
tions, new hopes are all his portion, and

until accustomed to these, and at home in
the midst of them, he should have all
the sympathy and encouragement possi-
ble. Perhaps none of us lay too much
stress on this subject, or do too much in
this direction. Church members should
feel it a special part of their work to
look after those just entering on the
Christian life, remembering the trials
incident to their own lives when in the
same place. They should be made to
feel that the Church is not only their
friend, but their best friend, which can
only be effectually done by the mem-
bers seeking out the converts, praying
with, and talking kindly to them.

And yet, all is not for the pastor or
the Church to perform. The convert
himself should bear in mind that he is
to go forward in the new life, by avail-
ing himself of the privileges which are
ever at his command in almost any
Church he may enter. The machinery
of our own Church is ample for the
care of any soul. The social meetings
are numerous, and kind friends of the
Church are ever present to strengthen
and encourage the new beginners. The
class-meeting—an institution peculiar
to Methodism—is one of the best places
in the world to become rooted and
grounded in the knowledge of God.

There, each person is met by the leader,
his case closely studied, and special
concern imparted to him. And, in times
of revival, new classes, intended espe-
cially for converts, are usually formed,
and the prayer-meetings increased. All
who know anything of "modern reviv-
als"—as conducted by our Church, at
least, and we think it is the same with
others—know that special attention, by
these and other means, is always given
to those who may be converted at such
times. So that the assertion that they
are scarcely asked to be "baptized," or
to attend upon other ordinances of the
Church, has no foundation whatever
in truth.

Nay, such things are merely "dings"
at those who honestly and bravely are
attempting to build up the cause of
Christ in the world. And though fre-
quently, we think they illy become a
minister or man who claims to have
either the fear or love of God before his
eyes in his heart. It is too late to talk
against revivals. They are the life and
hope of the Church, always have exist-
ed, and we trust, ever will, until the
kingdoms of this world become the king-
dom of our Lord and His Christ. Our
brother of the Episcopal Church should
remember that the want of them in his
Church gave Wesley to Methodism and
Methodism to the world. "The letter
killeth, but the spirit giveth life."

METHODISM IN CITIES.

BY REV. S. W. COGGESHALL, D. D.

[Continued.]

Even in the second and third-class
cities in Massachusetts, as Lowell,
Lawrence, Chelsea, Worcester, Spring-
field, Taunton and Fall River, we
make a very respectable showing,
while in Lynn and New Bedford we
lead all others. In the second and
third-class cities of the West, this su-
periority is especially apparent; so that
if we have reason to regret that we
have none more, we have no reason
to be ashamed, in comparison with
what others have done.

With regard to the grade of church-
es, we have none in Boston of the
grade of Park Street and Trinity; none
in Providence of the grade of the First
Baptist, of Grace (Episcopal), and of the
Union Congregational; none in New
York of the grade of Trinity, and of
Dr. Hall's Fifth Avenue; and in Brook-
lyn, though leading all others in the
number of churches, we have none of
the grade of H. W. Beecher's, of Dr.
Cuyler's, or of Talmage's Tabernacle
(Presbyterian). But we have such
churches in Philadelphia, Baltimore,
Cincinnati and Washington. But in
view of the great and mighty nation-
wide, and sometimes world-wide, in-
fluence which such Churches exert, it
is questionable whether we should not
have at least one such in every prin-
cipal city.

I remember well when there was not
a city in Massachusetts. Now, of a
population of 1,651,912, 846,000, or
more than one-half, are in the eighteen
cities of the State and increasing. The
growth of Boston, at first, was very
slow; not at all corresponding to that
of the rest of the province and State.
From 1742 to 1790, a period of nearly
fifty years, there was scarcely any gain;
and at one period, a great loss. In
1830, there were but 61,312, and the
city had been two hundred years in
gaining them. But now, with the ad-
ded territory, it is estimated at 342,000.
In the West, Chicago, for instance, the
growth and the wonder are still greater.

With this great increase of the cities,
it is evident enough that we must give
more attention to them. They are not
only the centres of population, of trade,
commerce, wealth and of political
power, but also of moral influence, and
largely give character to the whole na-
tion; and whoever possesses them will
have a preponderant influence in the
nation. The apostles began in the cities.
Jerusalem, Antioch, Corinth,
Rome and Alexandria were the seats
of the first Churches, and from thence
"sounded out the word of the Lord
into the region round about." The re-
formers began in the cities. They
were the centres of the great religious
movement of the sixteenth century.
Methodism on both sides of the Atlan-
tic, also, began in the cities, and it
must ever stick to them.

It is a singular fact that the Baptists,
though the second of the great relig-
ious denominations in the United
States, and popular and progressive,
yet in the number of its churches, leads

only in a single large city—that of
Providence—where it has enjoyed
priority of time, beginning in 1639.

In examining the Church statistics
of the great cities of this Union, one
cannot but be deeply impressed with
the miserable showing made by that
"liberal" Christianity whose transcen-
dental rays were to enlighten this dark
planet. It leads nowhere, except in the
single city of Boston, and there
only in one of its forms—the Univer-
salists—after nearly the labor of a
century, numbering but six churches,
which is the seventh place, the Congre-
gationalists, Methodists, Baptists, Epis-
copalians, Presbyterians and Unitari-
ans taking the precedence. In all
other cities, the figures which distin-
guished both these classes are 1, 2, 3
—never above the latter figure, even
in the largest centres of population.
When a poor sinner enters a church
seeking a Saviour, and is told that He
whom he thought to be a Saviour is no
Saviour at all, but simply a man like
himself, no more, no less; or, oppres-
sed with a sense of sin, and his
guilt and misery, he is seeking pardon
and relief, and is told that there is no
moral evil, nor any "evil one," nor
any "wrath of God revealed from
heaven against all ungodliness and un-
righteousness of men who hold the
truth in unrighteousness," nor any fu-
ture punishment for the wicked, how-
ever vile, he turns away in contempt
and disgust, and goes where his moral
and spiritual needs can be supplied.

Hence, while old Trinity, with the
thirty-nine Articles and Prayer Book,
at the end of one hundred and forty
years holds her third house of worship
in Boston, at a cost of \$750,000, and
pays for it before it is dedicated, the
Brattle Street Church—the old "Man-
ifesto Church" of 1699—after one
hundred and seventy years builds her
third house of worship, in the same
neighborhood, at less than a third of
the cost, and it fails her, and she goes
about for a purchaser, and finds none!
When we are asked to adopt the Uni-
tarian faith, we very naturally ask
what that faith is, formulated, and are
told that there is none. We find, in
fact, that the Unitarian faith is an un-
faith, and we turn away in disgust and
contempt. After a careful examina-
tion, we conclude that "liberal" Chris-
tianity, so called, has not the ghost of
a chance in these United States. The
people seek something better.

There has been a great deal of stu-
pid and senseless twaddle about Meth-
odism being rattle adapted to the poor
than the rich; to the ignorant than the
learned; and to the country than the
cities. The fact is, that Methodism is
the only form of Christianity, either
Papal or Protestant, which possesses
the elements of universality, and that
equally has an adaptability to all
classes, all places, all races, all na-
tions, and all conditions of society what-
ever. It commenced its sublime march
for the conquest of the world from the
gates of an ancient university, and
formed its first society in the largest
and most opulent city on the globe;
and it is equally at home there and in
Boston, in Chicago, in San Francisco,
in Peking, in Calcutta, in Rome, in
Paris, in Berlin, in South Africa, in
Australia, and among the North Amer-
ican Indians, and the cannibals of the
Fiji Islands. Indeed, as one has well
said, "it is an exotic nowhere." It is
at home everywhere. In our own
country it has occupied seats upon the
bench of the Supreme Court and in the
halls of Congress. For the past eight
years it has been an occupant of the
White House at Washington, and will
probably also, for the next four years,
at least. It also keeps house in the
log cabins of the poor freedmen of the
South—in the pine woods and rice-
fields of the Carolinas, in the cotton
plantations of Mississippi, and in the
bull-dozed parishes of Louisiana. We
hope that possibly, one of these days,
it may outgrow the sneers and con-
tempt of tenth and fiftieth-rate men,
whose names are never heard nor
known outside the sounds of the bells
of their parish churches. Till then, we
patiently wait.

The position that Methodism has
everywhere met with, is one of the sin-
gular features of its strange and event-
ful history. This position has as-
sumed all possible forms, from sneers
to martyrdom. Several years ago an
Episcopal clergyman in Philadelphia
had made a collection of works written
against Methodism, numbering three
hundred and sixty, and ranging through
all the scale, from a six-penny pam-
phlet to Nightingale's octavo. How
many have been added since, I know
not; but it makes no difference.
Never, from the days of the apostles,
has any great movement paid so little
attention to opposition. And so it will
be.

Bennett Seminary, Greensboro', N. C.
The patriotic statesmen of our country
are busily hunting for some policy by which
to bring the South into a peaceful and prosper-
ous condition. No one has succeeded yet.
The Christian policy is to educate and
convert the masses, and this is the only way
in which the work of pacification is to be
certainly and finally done. The North is
responsible for the freedom of the negro, and
enjoys the privilege, as well as sacred duty,
of elevating them to the condition of en-
lightened citizenship. There will be no
peace in the South while an ignorant, de-
graded majority is arrayed against a rebel-
lious, aristocratic majority.

But while the general question is full of
interest, necessity demands that we call
your attention to one of the institutions
which the Methodist Church has established,
to accomplish this great work. For three
years our seminary at Greensboro' has been
leading an uneventful existence in a damp,
unfurnished basement of a church. We have
had no comforts, no conveniences for teach-
ing. With well-established schools of other
denominations about us, we have hardly

been able to keep the school together. Board
in private families is so high that students
from abroad have been few, while those who
do come are left to themselves outside of
school hours, and are out of reach of any
good influences. Our Conference is totally
destitute of educated colored men, not one
having passed the full examinations in the
various courses; and unless we can have some
means of educating our young men, it needs
no arguments to prove to Northern people
that our Church cannot succeed here.

We have a fine lot of ground, and want to
erect a good building this year. Our people
will do what they can, but it must be mostly
paid in muscle, not in coin. The North has
no idea of the poverty of this section. The
entire property, real and personal, of our
membership in this State, would not pay for
the jewelry in any of your large congrega-
tions. Our whole church property is not
valued at fifty thousand dollars. But we
will do all we can. Who will help us? Who
will give ten dollars, and thus put a thou-
sand bricks into the new wall? Rev. M.
Alston, one of our Elders, a noble man who
has educated himself since the emancipation,
and who knows the wants of his people, will
pledge his own cause before you. Give him
a hearing, and send him back with a gener-
ous New England gift for his suffering race.
E. O. THAYER.

Our Book Table.

Dr. William Smith, with the aid of the
best scholars in their special branches, and
the assistance of able colleagues, is rounding
up his unequalled and now invaluable list of
classical, Biblical and ecclesiastical dictio-
naries. Eleven volumes have already been
published, and three more are in prepara-
tion. With the efficient aid of Prof. Samuel
Cheetham, M. A., of King's College, London,
he has prepared and published the first of
two volumes upon CHRISTIAN ANTIQ-
UITIES, of which we have heretofore spoken
fully. The second volume, which will num-
ber among its contributors some of our
leading American scholars, will soon be
issued.

Meanwhile, aided by Prof. Henry Wace,
M. A., of King's College, and employing
nearly an hundred British and American
scholars, Dr. Smith sends out the first vol-
ume of his DICTIONARY OF CHRISTIAN BIO-
GRAPHY, LITERATURE, SECTS AND DOCT-
RINES. It is at once a Church history, a sum-
mary of ecclesiastical and religious literature, a
carefully prepared epitome of the distin-
guishing characteristics of the various sects
in the Church, and a compendious history of
doctrines. It is saying only what has been
repeated at the completion of each one of Dr.
Smith's great dictionaries, that it makes itself
indispensable to every minister and Biblical
and ecclesiastical student. The contents of
a public library are condensed into these ad-
mirable volumes, and the last are among the
best. The articles are freshly written, their
authors availing themselves of the remark-
able results of modern investigation and criti-
cism. The first volume of the Dictionary
of Biography makes an octavo, in fine print,
of 926 pages. It is to be completed in three
volumes. The first extends to Dvyan. It
is very handsomely published by Little,
Brown & Co., Boston, and is sold for \$5.50.

SALVATION HERE AND HEREAFTER.
Sermons and Essays, by Rev. John Service,
Second Edition. Macmillan & Co., New
York. 12mo, 267 pp. Price \$1.50. These
twelve discourses by the "Minister of Inch,"
a lecturer, also, before the University of
Glasgow, have, all of them, a special char-
acter of their own, justifying their right to
publication. They are original, eminently
thoughtful, and, at times, very impressive.
They follow the eschatology of Dr. Young, of
Frederick Maurice, of Charles Kingsley, and
of George MacDonald, in teaching the ulti-
mate recovery of the race, some in the
ages of a final and eternal dispensation. They
present, indeed, the retributions of sin and
unbelief in a most serious and alarming
form, but hold forth the lively expectation
of the ultimate triumph of Christ over every
sinner and all sin. One of the elements of
the active enjoyment of heaven, as Mr. Ser-
vice interprets the eternal life, is to be the
continued and more hopeful labors of Chris-
tians for the lost members of their families.
The ethical and humane side of the Gospel
is admirably presented in these nervous
pages. The castigations of Christian peo-
ple, found in these vigorous sermons, may
apply to such an Antinomian condition of the
Church as surrounds the author in Scotland,
but it is not, thank God, specially applica-
ble here. Although we differ widely from
the daring Scriptures interpretation of the writer,
we must acknowledge that we have read
with great interest and spiritual profit his
stirring pages. It presents one side of the
Christian life in a masterly manner.

T. Whittaker, Bible House, New York,
publishes in a thin quarto, on handsome
paper and tastefully bound, three sermons,
by Rev. John Edgar Johnson, of Hoboken,
bearing the title of the first discourse—THE
ROCK THAT IS HIGHER THAN I. The titles
of the other discourses are, The Everlasting
Doors, and the Wings of the Morning

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ZION'S HERALD.

THURSDAY, APRIL 12, 1877.

Although many were absent at the roll call of the New England Conference, very soon a large proportion of its members gathered within the venerable, but very comfortable, edifice of the first New England M. E. Church, on Wednesday, April 4. No effort on the part of the pastor, Rev. C. D. Hills, and his generous people, or of the members of the sister Churches, was lacking to render the visit to Lynn, as usual, one of great comfort and profit to all the visitors. And the weather, also, was quite in character. It smiled in a few benedictions of sunshine, but preserved its traditional reputation for the season and the sessions of Conference. It became, at times, a happy test, in its raw, wet, and generally wretched atmosphere and almsy mudiness, of the buoyant pity and blessed trust in Providence of the people called Methodists. Full services, however, and uncommonly delightful and profitable exercises within the church formed the happy contrast with the melancholy gloom without. Fathers Merrill, Bronson, Kelley, Sargeant and Cox, were still in their seats, some of them, interested listeners in nearly all the exercises. The next generation to them, such as Drs. Porter, and Hascall, Bro's Hatch, Gordon and Allen, are now becoming the fathers; and the next generation lower, like Drs. Clark, Thayer, Sherman, and others, are not a great distance behind. So we move on, the great procession constantly pushing the front rank nearer the grave, and thank God, in these instances, nearer also to the gates of heaven. The audiences at the sessions and public meetings were generally large. Lynn is quite a Methodist city, and it is the centre of a wide circumference of Churches with railroads and horse cars for the radii. Not so many of the secretaries as usual attended the session. The work is now immense and these representative men are limited, but there was no lack of ministerial or platform ability. Bishop Foster presided with great dignity, urbanity, and piety. He showed himself to be an intelligent and admirable presiding officer, with positive opinions and a fine Christian temper, and he made, doubtless, some fresh discoveries of the remarkable versatility, eccentricity, downright independence, and, at the bottom, excellent sense of average Yankee Methodist ministers. Bishop Foster's ordination address to the candidates, and, indeed, to the whole Conference, was one of remarkable solemnity, impressiveness and spiritual power. It will not soon be forgotten by the young brethren, or by the members of the Conference.

The New England Conference has become too large a body for the comfortable and orderly discharge of its business, as well as for its convenient entertainment by the Churches. Its nearly two hundred and fifty members and ministerial visitors make, of themselves, a large audience. The constant movement during the session incident to the duties of the Conference, or to the restlessness arising from the monotonous routine of the regular questions, renders it almost impossible to follow intelligently, if one desires so to do, the progress of business. Besides there is such an amount of extraordinary and even extraneous matter now introduced into the week of the session—so many committees, so many anniversaries, so many incidental addresses—that many of the reports of committees are read without exciting attention on the part of the exhausted members, amid the constant buzz of the restless audience, and are adopted by a limited number of votes without adequate appreciation or careful discussion. To properly consider the vital questions that should be thoroughly weighed at these great annual synods, either the body must be once more divided, or a very considerable portion of its business must be relegated, for final action, to standing committees. As it now exists the occasional debates seem more like the popular orations of a New England town-meeting, than the weighty and responsible discussions of the highest and broadest topics that the human mind can consider.

Many of the annual reports are the veriest reiterations of previous years. It seems a sad waste of time, patience, paper and type, to go through all the forms of simply reasserting, in writing and print, what every body knows, believes, and gives the least possible attention to. This whole enormous round of labor, so wearisome to flesh and spirit, might be greatly simplified and shortened, and that both to the intellectual and spiritual profit of the members. Formal reports should only be required when there is anything novel or important to be said. The unpleasant fact is, that while much stale truism is solemnly repeated, there are many important aspects of the subjects referred to that are not considered, for lack of time and the study and labor required prop-

erly to present them. It would be well for one session, just to see how it would work, to permit the dead past to bury its dead, and to attend simply to living and practical issues.

Perhaps no portion of the late session of the New England Conference will linger longer in the memory, or be more often a matter of pleasant reference, than the very stormy afternoon of Thursday (April 5th). Rev. Frederick Woods preached the sermon, by appointment, upon ministerial education. Unlike his accustomed habit heretofore, he spoke without manuscript, the course he is now, with marked effect, following in his regular Sabbath discourses. It was a remarkable address in its matter, and in the devout enthusiasm and earnestness with which it was delivered. Some three months since the preacher wrestled like Jacob, in an hour of spiritual buffeting, by his "Jabbok," and "as he passed over (his) Peniel the sun rose upon him." He has not been disobedient to the heavenly vision, but has preached since the Christ who then appeared to him, with unusual directness, power, and effectiveness. He spoke on Thursday in the manifestation of the Spirit, and rose at times to a wonderful height of inspiring and melting eloquence. His brethren will not soon forget how he enforced and illustrated the thought that true ministerial success consisted in being faithful, and the necessity of preaching Christ, of living Christ, and of knowing Christ. "Those that have been accustomed to hear me," he remarked with affecting simplicity, "will be disposed to think that something has happened to me. Something has," he said; and then related the touching incidents of his late remarkable and very manifest spiritual baptism.

He presented the purely divine side of the minister's work. Dr. C. H. Fowler, of the *Christian Advocate*, followed with an address upon the human side of the work; the nature and necessity of the preparation required for reaching its highest possibilities. Two addresses could hardly be more antipodal; and yet they were in absolute harmony with each other. Dr. Fowler alluded very happily to the sermon of Brother Woods, his former classmate in Lima, and showed the perfect congruity between the highest cultivation and the utmost devotion; insisting that God, in His love and economy, worked with the highest availability of His instruments. The address was full of thought, at times brilliant, relieved by flashes of wit, delivered with much force as well as ease of address, and often rising to climaxes of moving eloquence. So the service was altogether one of rare enjoyment and still rarer profit.

The great revival has been moving solidly and solemnly on, the past week. The very stormy days reduced somewhat the Tabernacle audiences, but did not the noon-day business prayer-meetings. These have been increased in number, and in interest, and in power. The remarkable cases of business and professional men converted, who have not only openly confessed Christ, but have become successful missionaries in winning others to Christ, have been multiplied. "My boy came out clearly last night and bore testimony to the forgiveness of sins," said the editor of a leading Boston daily to us, last week. If he had fallen heir to \$50,000 he could not have exhibited more emotion or gratification. Mr. Moody's preaching was never more impressive or earnest, or listened to with greater interest.

The Friday temperance meeting grows in astonishing results. The testimonies of the apparently saved men are affecting in the extreme; but what shall we say of the sad and wretched fresh from the saloons, ragged and wretched, bloated and offensive, led up by the brave Christian woman who gathers them from their desperate haunts? Surely He that comes to seek and to save that which is lost must be moved, and is moved, by such a pitiful sight. What a responsibility rests upon Christian men and women to aid in this work! Miss Willard's work is particularly interesting and profitable. The large church where these meetings are held is not adequate to accommodate the audiences. We know of ladies coming from Lynn, and reaching Park Street long before the appointed hour, but failing to obtain entrance on account of the crowd. The good, constant, quiet outside revival work keeps widening its radius around Boston. There is every promise of a marked addition to its power and blessedness during the present series of general daily services throughout New England. Real prayer was never uttered in vain. It is now daily poured forth from thousands of lips.

The efficacy of the Church should be composed of your best men. They are to stand in front and represent the Church before the world. Men will be slow to believe the Church better than their chosen leaders. And in the conspicuous place they hold, any flaw in their religious character will be exposed to the gaze of the public, and will be sure to be placed to the account of the whole society.

Persons placed in official position should be something more than financial managers. The Church they represent is not simply a corporation based upon money; it is a religious society, the embodiment of spiritual forces to be employed for the salvation of the community. As the representatives of such an association the officials should be men whose lives are in harmony with its high and noble aims.

But whether or not your official men attain this exalted standard they should not be deficient in the lower moralities of secular men. Their business methods should be unexceptionable; they should have a reputation for integrity and truthfulness; they should not go into bankruptcy to escape just obligations. No Church can stand the strain of putting such men in front; the proceeding will discredit it before the public. The world looks at the leaders of the column, and if it finds in them a damaged morality it will not be

likely to repose great confidence in their religious professions.

Be hopeful. Have faith in yourself, in your cause, in God. Nothing is impossible to him who believes. This is the victory that overcometh, even our hopeful confidence.

You are no doubt able to point to obstacles that block your way, to difficulties which chill your enthusiasm and dampen your spirits; but stand to your guns, and whatever else may yield, do not suffer yourself to lose courage and hope in the work to which Providence has called you. The cause is not hopeless so long as you retain hope.

To distrust can do you no good, but a great deal of evil. Distrust is a heavy load on a man's heart, a clog to the machinery of life, a lengthening chain which becomes more burdensome and disheartening at each remove. Cast away the clog; roll off the burden at once, and take on the wings of faith and hope.

There was nothing so admirable about one of our generals as that he was never able to know that he was conquered. The hope, burning as a fresh flame in his soul, was sure to assert itself in the ultimate victory of the day. Victory by this process is snatched from the jaws of defeat. Many a man has come to the surface who thought all was lost. There is a buoyancy in hope which lifts even to the top of the wave, and makes of even the turbulence of the waters a means of help in reaching the port.

THE OUTLOOK OF THE YEAR BEFORE US.

We meet our ministerial readers of the New England Conference, with our present issue, as they go forth to their appointed fields of labor for the current year. The words of hope and encouragement with which we greet them are equally appropriate to the brethren of all the six New England Conferences, who, within a month, will be quietly distributed among the more than a thousand Churches, for a year of fresh service and of Christian usefulness.

We are entering, certainly in New England, upon a remarkable religious era. In almost every ministerial charge, the proper work at once to enter upon is manifestly suggested by the present unmistakable providence of God. Blind must be spiritually who fails to read the signs of the times. If ever the religious fields were white for harvest they are at the present moment. The preliminary work has been largely accomplished. Most of the Churches are in a revived state, and many are enjoying a season of general revival. No time should be lost by the new pastor in entering upon earnest and direct evangelical service. The Spirit is richly and abundantly poured out, and no minister should fail, in such an hour, to be a "worker together with God."

The natural interest excited by a fresh gift should be sanctified to the accomplishment of positive results. While a pastor will, naturally, if faithful and affectionate, continue to draw his people nearer to him and win both their regard and their confidence, the hour when he makes his strongest impression is the first. His tones, his modes of expression, his illustrations are all of novel and fresh to his hearers. He has their lively attention and interest. He has also the whole circle of his Scriptural subjects from which to make his selections. His themes which are at his readiest command are now at his service, and he can choose those that will permit him most earnestly, tenderly, and directly to urge immediate action on the part of Christian laborers and unconverted hearers. It is often the first blow that tells. It was Pentecost that opened the Christian labor of the Apostles, and happy is that minister whose pastorate commences with an outpouring of the Spirit and an addition to the Church of thoroughly converted men and women.

Such a possibility was never nearer to our brethren than at this time. It is safe to presume that the religious influence which finds a centre in our city has spread, in widening circles, throughout our States. The daily press is now everywhere a religious tract, and love-feast experiences, related daily in remarkable social services among business men, are read at breakfast tables throughout a wide radius. Men are now talking upon religious themes in the cars, by the wayside, and in their counting-rooms. People that we have not been accustomed to think of as easily yielding to religious influences are singularly mellow, candid in conversation, and ready to listen to personal entreaty in reference to their spiritual condition.

This, then, is no time to idle away the precious hours, for formal introduction to service, for apologetic or highly rhetorical discourses, for vacations to visit friends, for business arrangements; but it is the one solemn, providential and hopeful hour for the most positive and earnest endeavor to secure the conversion of our hearers.

No one form of discourse is above all others the model to follow, in order to help on the hopeful influences of the hour. Each pastor works best in his own harness. Only his aim is to be simple and single—the conversion of men from sinful to holy lives. Mr. Moody makes wonderful use of Scripture incident and story. With an astonishing imagination he modernizes these ancient events described in the Bible in oriental terms, embodying them in the language and costumes of to-day. Sometimes his fancy is almost too audacious, and he presents a strange commingling of possible and impossible things, of the first and of the nineteenth century; but the man himself, in his manner, his unfeigned sincerity, his unquestioned honesty, his hearty belief in what he says, give a wholesome

and useful, and even impressive, interpretation to what, in other persons' lips, would be simply ridiculous and forbidding. The attempted imitation of the evangelist in this respect will only prove a miserable failure. The effort will serve simply to render the sublime truths of the Bible unimpressive and trivial, and will direct attention from the great subject of salvation to the eccentric and amusing symbols in which it is presented. But each pastor, following the gift God has bestowed upon him, should, with equal simplicity, earnestness, clearness, and directness, enforce the necessity and duty of an immediate surrender to the divine claims.

Happily are we, that in these somewhat depressing hours, this blessed and long-looked-for reformation has opened upon us. If it continues to increase in power and breadth, it will become the great and effectual solution to the chief problems that now embarrass our Churches. Debts, divisions, doubts, and spiritual deadness, all find their antidote in a thorough revival of pure and undefiled religion. Some of the Churches look with considerable anxiety to even the matter of current expenses. Seek first the kingdom of God and His righteousness, and all these things shall be added unto you. The specially weak places of our work, under the present baptism, may be strengthened, and the Christian enterprises now being prosecuted with some misgivings will be brought to triumphant consummation under the inspiration of a veritable outpouring of the Spirit of God.

It will be a good time as we enter upon the new work, to renew our personal consecration, to receive a fresh call from above to the ministry of reconciliation, to wrestle upon the mount of prayer, until the sublime Cloud overshadows us, and the voice comes forth from it, "My Presence shall go with thee, and I will give thee rest." No pastor that goes out from under such a benediction can fail of heavenly success. He may go forth indeed weeping, bearing the precious seed, but he will doubtless return again rejoicing, bringing his sheaves with him.

CENTRAL AFRICA.

There is so much mystery surrounding the real intent of all movements in Central Africa, that the world is justly suspicious of their object, whatever may be the motive put forth. The last sensation of this kind is the appointment on the part of the Khedive, of Colonel Gordon as governor of all Egyptian Soudan, with absolutely unlimited power. The gallant colonel has been spending a little time in London, and is now on his way to the seat of his future operations, after spending a week at Cairo in preparation for his departure.

He goes by way of Suez up the Red Sea to Massua, there to find ways and means to restore peaceful relations between Egypt and Abyssinia; for which purpose he is to send a messenger to King John as plenipotentiary from the Khedive; that is, if he can find a suitable person for this delicate and dangerous office, as this monarch has of late been treated so treacherously by the ruler of Egypt that any one sent by him may leave his head behind. The Abyssinians are greatly exasperated at Egypt for the evident endeavor to capture her for a dependency, and the fate of several armies recently sent there may foreshadow that of an individual ambassador.

From Massua the English pasha will betake himself to the interior, and make his headquarters at Khartoum, the famous city lying at the confluence of the Blue and the White Nile. It is said that Gordon is to have as his assistant in this work the American officer, Colonel Mason, of the Egyptian general staff, who last year made some very important tours of observation into Darfur. Gordon Pasha will make Khartoum the centre of the consolidated provinces that he is to rule, and thence issue his orders for all Egyptian Soudan. About five years ago these provinces were divided into four main groups, extending from the coast provinces on the Red Sea to the equatorial lands of inner Soudan.

The appointment of a European of the standing and influence of Gordon to this prominent position, is an event of great significance for Egypt, and would seem to be a step of great interest to civilization; and if the Khedive is honest in his ultimate intent, he may be congratulated in having been able to secure Gordon's services, for he is certainly a man of great capacity, and eminently born to rule, if we can judge from the heroism of his recent exploits in African explorations. But many of Gordon's best friends have serious doubts whether he will be able to carry out his noble plans unmolested; he certainly will not be if the Khedive continues his policy of demanding from the upper Nile the largest supply of ivory that can be obtained by foul means or fair; for this commodity is now seldom obtained in great quantities without much suffering on the part of the natives.

The inhuman chase after ivory and slaves is what sets all the tribes in Central Africa at variance with each other; and what they need, above all things, is peace and consolidation of interest among themselves, rather than the rivalry fomented by the slave-hunters and ivory dealers. If Gordon can prove strong enough to drive off or control the villains that are now proving the bane of these tribes, and establish among them some sort of a just and unselfish tribunal for the settlement of their differences, the head of which will be a representative from some civilized nation, he will prove to

be the regenerator of Central Africa. This is the fundamental effort of the king of Belgium, in the movement of which he is the influential chief. The matter is of sufficient importance to the world to demand the attention of nations, for no lasting peace will be possible among them as long as the system of plunder and robbery is allowed to be carried on that must accompany the ivory trade as at present conducted, to say nothing of the internal slave-trade.

Colonel Gordon has the experience and the will, if we are to judge from his assertions. From his capital of all eastern Soudan he will be able, if strongly backed, to exert a power that will send terror to evil-doers. The simple question is: Will the Khedive make his acts accord with his words, and be ready to assist in laying the axe at the root of the evil, or will he continue to permit slavery to exist clandestinely at Cairo, or be carried on through the ports of the Red Sea while encouraging his governor to destroy it in the centres where it originates? If the outlets and marts were stopped, the curse would soon find its sources drying up. Gordon is enthusiastic about the matter, and says that if slavery does not cease in Soudan after he gets the reins of power into his hands, the fault will be his; for he contends that the curse must cease when the ruler of these lands desires it.

The last session of the Geographical Society of London was entirely devoted to this matter. One report was received from E. D. Young who had visited the Nyanza Lake in the interior of the Free Church of Scotland. He was successful in his mission, but makes the body of his report bear on the cruelties of the slave-trade, having met on his journey several villages totally destroyed by the Arabs on their raids after slaves. Another report was from Mr. Price, who had found quite an elevated land route free from malaria, which he had traveled with an ox-led for a long distance. In the debates on these reports, the bitterest censure was expressed, that slavery is still permitted in these regions by powers that may suppress it by not in any way encouraging it. Gordon Pasha may be the man to do this, and make the first successful move in opening a road across Soudan that will finally reach the west coast.

LETTER FROM PHILADELPHIA.

Perhaps never in the history of this staid Quaker city, slow to be moved, and unobscured in its expression, has there been such a stirring of the dry bones among a certain class as there is now. That class is one which even Mr. Moody failed, to a great extent, in reaching. There is in lowest depths a deeper still, and these Philadelphia deeps seem to consist of men, young and old, in every possible stage of physical, mental and moral degradation, utterly lost, one would say, to every possibility of good, to every social influence, twice dead and awaiting the final consuming which will put an end to the wood, hay and stubble. Hundreds, nay, thousands, of these gather daily in Concert Hall, drawn by the sympathizing tone and manner of Francis Murphy, for there really seems to be little else attractive about him, unless, indeed, it be the indwelling, out-acting, omnipotent Spirit of God. Of course many come for the loaves and fishes provided in the shape of sandwiches for the starving and beds for the homeless, tickets for which are given at the close of the noon meetings to those whom an efficient committee have first ascertained to be absolutely destitute; and it may be that many, so utterly degraded and demoralized are the victims of intemperance, receive the temporal benefits, and ridicule, while pretending to accept, the spiritual. But as one sits upon the platform and looks down at that sea of upturned faces, whereon want, sorrow and sin are written in such unmistakable lines, he cannot but feel that it is good, that they should be there, on any terms, to hear the "word of life," as the unsearchable riches of Christ are proclaimed by one speaker after another.

Concert Hall holds over a thousand, and is nearly filled every day at noon, while in the evening the overflow crowds the meeting room of the Y. M. C. A. There is no formality about the meetings; there is a great deal of singing, led by Mr. Lincoln and wife, assisted by a good choir. Mr. Murphy opens with the Word of God, and calls upon any one he chooses for prayer and brief words of testimony, the speakers generally being reformed or recently saved men. In the evening he speaks himself somewhat at length, his addresses containing some flights of Irish eloquence, some earnest and beautiful thoughts, and a great deal of pointless talk, which, as it moves the multitudes to smiles and tears, induces them to come again, is, perhaps, as efficacious in doing its work as the most labored argument—perhaps more so.

At the close of every meeting a call is given to "the congregation to come and sign the pledge." Several books are opened, and multitudes rush forward during the singing of "Hold the Fort," "What shall we Harvest be?" etc., while Murphy goes up and down among the crowds, shaking hands, encouraging poor trembling souls to come forward, and talking kindly to "the boys." At the same time the ticket committee are handing down tickets for lodgings, and ladies are distributing the sandwiches which they have brought. The rapacity with which these latter are devoured often brings

to one's mind the materialistic miracle of the "loaves and fishes."

In the afternoon, the Woman's Temperance Union holds a meeting in Joshua Bailey's model coffee-house, assisted by ladies from Brooklyn, Newark and elsewhere. A few ladies occupy the front seats, but the main part of the house is filled with such of the young men as have been touched by the Spirit at the larger meetings and elsewhere; some even date their convictions to Moody's visit last fall, and come here asking, often with tears, to be shown the "way of life." An inquiry meeting follows, and the scenes herein enacted are wonderful beyond description. Perhaps twenty or thirty men of the most degraded description, though often confessing to a collegiate and professional education and an originally high station in society, will gather day after day, ask in the most childlike manner, "What shall I do to be saved?" bow in prayer, and arise created anew in Christ Jesus. Eight or ten testimonies are borne every afternoon, and these same men are seen the next day with the unmistakable joy and peace of God on their faces, acting as voluntary ushers at the hall, persuading others to sign the pledge, and drawing down-east companions into the inquiry-rooms. No record is kept of these conversions, but no doubt they are many and genuine. Mr. Murphy, however, reports over 5,000 signatures to the pledge, which have been obtained during his three weeks' work in the city, besides many husbands and wives reunited, desolated homes made happy, and prodigals brought home. Several of these latter are among the highest Philadelphia circles, and great is the rejoicing among many aching hearts.

Other temperance meetings are in progress in various parts of the city, a few in churches, though the ministers take little notice of the movement, comparatively few appearing on the platform at the hall. Bethany mission, however, always foremost in every good work, is always well represented by its officers. John Wanamaker was associated with Geo. H. Stuart in calling Murphy to Philadelphia and offering to meet all expenses, though the evangelist offered to come for nothing. The meetings were at first held in "Bethany" till a larger room was demanded, and Mr. Murphy resides at the same hotel with his superintendent. There are other temperance workers here, among whom we may name J. N. Stearns, of the National Society, recently returned from his Florida trip.

Mr. Murphy says that he is going to remain here till every drunkard is saved and every liquor saloon closed, and that if Christians did their duty this consummation might be reached in two months.

April 5, 1877.

M. E. W.

Editorial Items.

We sympathize with the excellent superintendent, Colonel Shepard, of Westboro Reform School, in the Legislative examination now going on, as to its discipline. We have no doubt, that, on the whole, the punishments are less severe than in most other schools of this character. We do not think there has been much actual abuse. Some of the officers have been entirely incompetent for the places they have filled. Some of the forms of punishment have been extraordinary, and seem to be brutal in their character, such as the strap and the sweat-bath. The occasion of these is the radical mistake that is made in encouraging, as we do, the construction of such caravansaries of bad boys as these Reform Schools, where it is hard to keep up the moral average, but where the number of the vicious lunatics continually depraves the moral atmosphere, and constantly suggests dangerous combinations and united resistance to authority. These serious revolts call for the severe discipline incident to such large institutions. It is not to be forgotten that the experience of cities shows that the most violent and daring of criminals are found among youths from eighteen to twenty. We have, in an institution of the kind, seen the deliberate murder of a kind and popular officer, effected by a lad of seventeen, in an hour of anger excited by the slightest possible cause. But the greatest trouble is, the size of the schools renders the employment of a large number, at small salaries, of subordinate officers, of little intelligence and less morality, necessary. These have the charge of the boys in the shops, upon the farm, and in their hours of recreation. They have little interest in their reform, and care little for them any way. Their influence is not only not positively reforming, but it is often demoralizing. The true plan of these schools is the English system; for the State to allow a certain *per capita* for their care, and to encourage the establishment of small county and town institutions, subject to careful official supervision. Fifty of such youths in an institution should be the maximum. It is reformatory men and women rather than any system that can cure, with divine help, vicious propensities. Surely true and pauper schools may be larger, but the vicious element should be carefully sifted out of them.

At the earnest request of the trustees of the Metropolitan Church in Washington, the Bishops, by a unanimous vote, appointed Dr. J. P. Newman an agent to secure subscriptions for the relief of that Church from an oppressive debt, now amounting to \$15,000. Of this amount \$15,000 will be assumed by the friends of the Church in Washington; the balance, \$30,000, must be provided for among our membership outside. Dr. Newman has devised, at much personal labor and sacrifice, an effectual plan, rendering it easy and grateful for the donors to meet this much-needed pecuniary contribution. He proposes to proffer his personal services, to lecture or to preach, wherever a Church will agree, in some form, to raise for the object \$125. He has a course of five popular lectures upon the *Buried Cities of the World*—Rome, Pompeii, Babylon, Nineveh and Jerusalem. He can also give a course upon the Religions of the World, upon the Progress of Christian Civilization, the Struggle of Protestantism with Popery in this Country, and the Greatness and Perpetuity of our Nation. Thus the hard-working and eloquent Doctor proposes to make a simple return for the money he asks, and he appeals, with equal confidence and earnestness, to the Methodist people of the land to respond to this supreme effort on his part. He truly says, the Church cannot

survive an accumulating debt. Effectual aid, in the readiest and pleasantest form, can, as he suggests, be given. Correspond with the Doctor, addressing Rev. J. P. Newman, D. D., 538 C Street, northwest, Washington, D. C.

The services of Mr. Moody in the Tabernacle continue to be a disturbing element to the complacent liberal religion of Boston. To the keen spiritual factories of the professors of that faith he is a religious nuisance, to be abated. The appearance of any new infidelity would be hailed by them as a sign of the advance of the age, and would find a free and sympathetic exposition in their pulpits. Orthodox narrowness would be warned to stand off and allow free speech. No other religious people would be broad enough to fully appreciate the fresh thought evolved by the new phase of unbelief; but they would be sure to champion it with a good deal of self-complacency, and not without reminding the public of their rare and admirable liberality.

But let a simple Gospel teacher, full of Christian earnestness and pathos, like Moody, who is able to touch the popular heart, appear, and all is changed. These liberal teachers at once lose their breadth and sympathy for a free and untrammelled utterance of opinion, and like a brace of bloodhounds unite in a fierce and contemptuous howl at the new comer, as one not fit to live, and especially one not to be tolerated in religious speech. Their tolerance is for the boldest unbelief, for the most reckless criticisms of the motives of evangelical believers, for the speculative vagaries of some of our wildest teachers in science, and even for blasphemies of the sacred Scriptures. The public will readily understand from these and similar facts, where the sympathies of what is called liberal religion are, and will not fail to judge how far the devotees of the scheme are swayed by the spirit of Christianity. That they conduct more like the old Pharisees who insisted on the crucifixion of our Lord, than like His humble disciples, will not fail to be the judgment of all candid observers. Like their ancient types they appear to be inspired by an unconscious hate of the vital truths of the Gospel, and especially of its effective teaching of Him who was the truth embodied in human form.

When, as pastor, you get through, do not fail to leave the charge. As no house is large enough for two families, so no charge can endure two pastors.

It is an evil habit of some men to keep up communication with the people in their old fields of labor, by frequent correspondence, or a free interchange of visits, to the no little annoyance of those now in possession. Close out when you get through, and depart to your new field; and do not, except in extreme cases, go back to attend funerals or weddings, or to make visits. The allegiance of the people is due to their present pastor. He should attend all these household concerns. If the people are in love with him they will not want you; if not in harmony with him, your presence will be sure to widen the breach. Hence, in any case, you should, at least for a length of time, stay away. You were pastor only for the time; the new man ought not to be cumbered by your presence.

The occasional sermons of the Conference in Lynn have been specially good—excellent in matter and persuasive in delivery. We have spoken in another column of the sermon of Rev. F. Woods. Rev. W. S. Studley preached the *concio ad clerum*. It was a finished discourse, full of thought, beautifully expressed, and delivered with marked grace and vigor. Dr. S. F. Upham preached the *Ministry* sermon. His theme was the relation of the Secular Advent to the missionary enterprise. He battled bravely with the pre-millennial theory and stood stoutly up for the traditional faith of the Church in a post-millennial and triumphant second coming of the Lord. The sermon was well thought out, was both eloquently written and uttered, and listened to with much favor by a very large audience. The venerable Dr. Bronson delivered his excellent memorial discourse, on a dreadful night, to a limited number of appreciative hearers. Bishop Haven, on the same evening, to a good audience, although himself somewhat feeble, physically, gave a very instructive, picturesque and entertaining lecture upon the secular and sacred aspects of Africa. This will be one of the most valuable of the Bishop's popular addresses.

The zeal of the public press secured for the Conference at Lynn a crowd of some remarkable eccentricities of language, and freedom of criticism upon public affairs, which it does not deserve. It does injustice, also, in its haste, to individuals, robbing them of their personal property and right, in thus bestowing upon a somewhat numerous body the honor, which alone belongs to their authors. The resolutions and report, which, like certain affirmed utterances of the Boston "Travellers' Meeting," have been flashed all over the land, have neither been accepted by the Conference, nor even been discussed. One set was sent to a committee and another was tabled, without a dissenting vote. It is fair, however, to say that, while the expression of some of them is very far from interpreting the sentiments of a large portion of the Conference, and is contrary to its estimation to the facts in the case, still the quickened sensibility they exhibit in reference to the sufferings of our long-oppressed fellow citizens at the South, and the sensitiveness in reference to any act of Church or State that adds to the burdens they are bearing, is shared in by every member of a body that had the honor of fighting for nearly a half century in the foremost ranks of the anti-slavery army. All this is shown in the resolutions that were eventually passed, as well as the hopeful trust of the Church in the present efforts of the Administration to shield the negro and secure his rights, as well as to pacify the land.

Rev. Matthew Alston, a noble looking colored minister, Presiding Elder of Charlotte District, North Carolina Conference, is visiting some of our Northern brethren. He comes in the interest of Bennett Seminary, Greensborough, and was introduced with warm commendation by Bishop Foster to the New England Conference. He is one of our strongest brethren in the South, a man of excellent judgment, of pure character, and of generous natural gifts. He well deserves, what he will doubtless receive, the hearty welcome of our Northern brethren. The important of his institution which he represents, is in the charge of our cultivated and devoted young brother, Rev. E. O. Thayer, who is full of hope and enthusiasm in his work. The honored and liberal Methodist, whose name the Seminary bears, has just ended it with ten thousand dollars, but its building must be erected by the gifts of the Church. The poor brethren of the vicinity, out of their limited resources, have given \$200, and brother Alston is seeking the few remaining thousands needed, at the North. Let us help him. It is the most effectual way to solve the problem of the two races.

The April number of the *Literary World*, under its new management, E. H. Hames & Co., makes a very attractive appearance, and is well filled with descriptive and critical notices of current literature. It is a very serviceable and entertaining monthly, enabling one to keep fairly abreast of the flood of publications constantly pouring from the press.

The hours for meeting and adjournment were fixed at 8:45 and 11:45 respectively.

of the N. E. Education Society was held, the main feature being a masterly address by Dr. Charles H. Fowler, editor of the *Christian Advocate*. Suggesting, at the outset, that God is an infinite economist, a comes into the field to save men by all po

In the evening the anniversary of the Freedman's Aid Society was held. At 7.

Miss Lowell, of Gorham.

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This image shows a vertical strip of a document page. The left side is a dark, textured binding, likely made of leather or a similar material. The right side is a lighter, possibly damaged or stained, area of the page, showing some discoloration and wear. The overall appearance is that of an old, worn book or document.

THE SUNDAY SCHOOL.

Second Quarter.
Sunday, April 22.
Lesson IV. 2 Kings v. 20-27.

BY REV. W. E. HUNTINGTON.

GEHAZI THE LEFER.

Naaman returned from the Jordan after his cleansing therein, not only clean in body but convinced in his heart that "there is no God in all the earth but in Israel." He tried to force upon Elisha "a blessing"—meaning probably a reward in silver and gold, with which he came richly provided. But Elisha was above putting a price upon God's work, and would not soil his sacred office by receiving such sordid recompense for the honored though trifling share he had in the miracle. After Elisha had refused to take a gift from Naaman, the cured man, full of grateful emotion, begged for "two mules' burden of earth" of Elisha, that he might carry to his home in Syria a relic of the land where his leprosy had left him. It was sacred soil to him. Out of the devout sentiment that welled up in the general's heart, perhaps he formed the intention of building an altar to Jehovah's name in Damascus, and wanted a little of the soil from the banks of the Jordan to lie at its base.

Gehazi, the servant of Elisha. Our first glimpse of this man was when he advised Elisha about rewarding the Shunammite for her hospitality. He was evidently a man of quick discernment and sagacity, but lacked in moral integrity. Like some other Bible characters, Gehazi was not made good by contact with an eminently good man. He had all the advantage of daily intercourse with the prophet—a man who lived an abstemious, self-denying life, who filled his days with unremitting service to the needy and suffering.

Behold, my master hath spared Naaman. This was his unspoken thought. The temptation was upon him. He began to argue the matter with conscience. There is an assumption which was unbecoming to a servant, in meddling at all with the question of reward; Elisha alone had a right to settle this. Gehazi's avarice was roused at the sight of all that price in silver and gold which Elisha had refused to take from Naaman. The spoil was within easy reach. Naaman was tender and generous; and since he had received the cure for which he came to Samaria, he was ready to give the price he had brought. The sharp eyes of the servant saw this opportunity. He was not keen enough in moral vision to see any wrong in taking what he knew Naaman would willingly give.

I will run after him and take some-what. The Syrian general had started back on his homeward journey. Gehazi, therefore, was urged by the receding chariot of Naaman with its coveted treasure, to make a quick decision. He ran so swiftly as to overtake the horses. He ran as if spurred by a relentless demon. His avarice set him on fire; a kind of frenzy drove him on in the track of the chariot.

Like an infatuated member of a man vexed with an itch is always clawing and rubbing, even so the covetous mind is restless in gathering together. As the fish swallowing the hook together with the bait, is taken and killed, so the covetous with their gold get many sorrows which entangle them in death (Cawdray).

Gehazi swore as he resolved to have some of Naaman's treasure, adding the sin of blasphemy to the sin of covetousness. When once the dyke is broken, even by a narrow seam, the flood will pry it wider and rush in. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James ii, 10).

Naaman . . . might down from the chariot to meet him. He heard the rapid footsteps of Gehazi as he drew near, halted his train, and recognizing this servant of the honored Elisha, stepped to the ground to greet him, thinking, no doubt, that he bore some important message in haste from his master.

Is all well? The ordinary Hebrew salutation, to which Gehazi responded. My master hath sent me—a deliberate lie. He had not told Elisha of his intention, but had only consulted his own greedy heart. Men rarely stop with one sin. Let one transgression be committed, and that act is so weak and defenceless that immediately the sinner tries to prop it up by another and another wrong act. Confession and repentance are the only helps.

A poor wretch in Chicago, in an hour of violent temptation, took money not his own, and then tried afterwards by stock gambling to retrieve himself, and return the stolen money. But gambling does not cure theft, and the miserable, remorseful sinner went whirling on, every day farther from the brink of the whirlpool and nearer the vortex. Just as his employer was likely to find out his embezzlements, he left his trusted place, his beautiful wife and child, and from an unknown place wrote back a letter that was the bitter wall of a lost soul.

There be come to me from mount Ephraim, etc.—another lie. He wanted a good background for his errand; so he bolstered his covetousness with an hypothetical command of Elisha, and two hypothetical and impetuous young men—ministers' sons—who wanted money and clothes.

A talent of silver, and two changes of garments—about \$1,700, and two good suits; a very fair outfit for two, but a better outfit for one—Gehazi.

Be content, take two talents. Gehazi had touched Naaman's gratitude very tenderly by representing that two poor prophets were those for whom the request was made. He was in an excel-

lent mood, and entirely unsuspecting of this servant who professed to come directly from Elisha. So Naaman not only acceded gladly to the request of the hypocrite, but doubled the amount asked for. He would willingly spare two out of the ten talents of silver which he had with him, for the sake of helping these young disciples.

And he urged him—not that the grasping servant needed urgency on the part of Naaman, in order to be induced to take the gift. It would be one of the tricks of hypocrisy and deceit if Gehazi feigned a little backwardness, which looked like modesty to Naaman.

Two talents of silver in two bags, etc. The clean, generous Naaman ties up for each of the men from Ephraim \$1,700, in two bags such as people of those times used for carrying coin.

Laid them upon two of his servants—feeling that he could not do enough for Elisha by thus honoring his servant Gehazi, who returned no doubt with a feeling of more miserable triumph. He had more than gained his prize, and yet those lies must have rankled in his ill-satisfied heart.

When he came to the tower—a secret place, somewhere near Elisha's house, where he could safely deposit his pelf.

He took them from their hand, etc. Before seeing Elisha he managed to dispose of the money-bags, and then discharged Naaman's servants, no doubt thinking his fortune was made and all was secure.

There is a fable of a covetous man, who chanced to find his way one moonlight night into a fairy's palace. There he saw bars, apparently of solid gold, strewn on every side; and he was permitted to take away as many as he could carry. In the morning when the sun rose on his imaginary treasure, behold! there was only a bundle of sticks, and invisible beings filled the air around him with scornful laughter. Gehazi was soon to find his treasure more disappointing than that even, when Elisha let the light of the truth upon his concealed sin.

He went in, and stood before his master. He had been gone some time probably, on this sinful expedition, and felt the need of reporting immediately to his master. However guilty he may have felt, he had no suspicion that Elisha was aware of his sin.

Whence comest thou, Gehazi? The servant undoubtedly bore a tell-tale look in his countenance. Guilt is sure to paint itself in dark lines upon the face of its author. It was a proper question for Elisha to ask of his servant. Gehazi looked as though he had been running hard; had a fagged and anxious look, and his master wanted to know why it was.

Thy servant went no whither—lie number three. Conscience was getting more numb with every new falsehood. His first untruth was about his master; now he stood face to face with him and lied to him.

Went not mine heart with thee? Elisha reveals to his servant something of the power that belonged to him as prophet. That insight which belongs only to seers had enabled Elisha to look into the heart of his guilty servant and detect his sin. While Gehazi had been using deceit upon Naaman and, under false pretences, getting money from him, Elisha had been aware of his servant's sin. He mentions the exact time when Naaman halted his chariot and met Gehazi on the road, making the servant feel as though Elisha had been at that very spot as a witness to the interview.

Is it a time to receive money? etc. Now he fastens the sin directly upon Gehazi. Elisha arraigns him as guilty of receiving that which had just been refused. Is it a good time for you to be taking what I would not have? Do you set up your claim upon that which in no possible sense belongs to you? Elisha looks through the action and detects the motive; Gehazi had an eye upon the future, and by the prize he had that day won by trickery he hoped to gain a position of wealth and eminence. Elisha asks him if this is the time—by making capital out of the miraculous cure of Naaman, turning to a mercenary account the gratitude which Naaman felt for his wonderful healing, to say nothing at all of the deceit Gehazi practiced—to be hoarding money.

The leprosy therefore of Naaman shall cleave unto thee. Swift retribution fell upon this sinner. Like Achan, and Ananias and Sapphira, Gehazi was speedily sentenced, and his punishment was in some respects worse than death. A French millionaire miser, in order to make sure of his treasures, dug a cave in his wine cellar, so large and deep that he could go down with a ladder. At the entrance was a door with a spring lock, which on shutting would fasten of itself. After a time he was missing. Search was made for him but to no purpose. At last his house was sold. The purchaser beginning to rebuild it, discovered a door in this cellar, and going down found him lying dead on the ground, with a candlestick near him; and on searching further discovered the vast wealth which he had amassed. He went into the cave, and the door by some accident shutting after him, he perished for want of food in the midst of his treasure. Gehazi is punished with a living death, and all his ill-gotten money cannot save him.

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, April 22.

1. What reward did Elisha take from Naaman?
2. Was there any reason for Naaman's willingness to grant Gehazi's request?
3. What false statements did Gehazi make?
4. Ought he not to have known that Elisha could not be deceived?
5. What other covetous persons does the Bible mention?
6. Was the punishment of Gehazi merited?

READING THE BIBLE WITH RELISH.

BY REV. W. F. CRAFTS.

FIRST PAPER.

At the Hamilton Camp-meeting one noonday, when twice as many people as could be seated at once in the dining hall had pressed and crowded at the gate for a chance at the first table, having many of them come half an hour in advance to improve their chances, Rev. John Allen—"Camp-meeting John"—was called upon to invoke the divine blessing, and did so in these striking words: "O Lord, make us as eager for the heavenly bread as we are for these earthly dainties!"

The same prayer was expressed in slightly different words long ages ago by the author of the 119th Psalm, in its 125th verse: "Give me relish (literal) that I may know Thy testimonies!" That prayer has been wonderfully answered in many Christian hearts. In none has the answer been more perfect than in the heart of him who first uttered it. That longest Psalm in the Bible is a Hallelujah Chorus of one hundred and seventy-six verses, praising God because relish for His word has been given. The author must have spent years of loving work with some of the most wonderful Psalm. It is an ingenious acrostic of the Hebrew alphabet, the first eight verses all beginning with the first letter, Aleph, the second eight verses with the second letter, Beth, and so on to the end. The word Jehovah ("Lord") is wrought into each of the verses, as if the author delighted to take it often on his lips, and some name for the Bible is woven into every verse, except two, in the whole Psalm.

This relish and delight in God's Word is the more wonderful and the more reproving to us since the writer's Bible was less than one-fourth as large as ours, and included only Moses' five books—"the Law," on which we so often look with dread rather than delight. The ten names which the Jews applied to the Law are used by the unknown writer of this Psalm as ten strings of a harp on which with ever-changing variety he sings the praises of the Bible. Those ten strings are "Law," "Word," "Way," "Judgments," "Statutes," "Commandments," "Testimonies," and several others. The two strains that alternate all through this acrostic song are the excellence of God's Word and the happiness of those who cherish and obey it.

Ruskin, Luther and others have called this their favorite Psalm because to their souls, also, the same relish for the Bible has come. A blind girl who had received a copy of the Bible in raised letters, read it so eagerly and constantly with her fingers that they were soon worn that every line she read was marked with blood, and ere long her fingers became so sore that she could no longer read them. Thinking that she could not use her Bible again, she raised it to her lips for a loving good-bye kiss. As the raised letters of the page touched her lips, a thrill of glad surprise flushed her face, for she found she could read the page by her lips; and so, while her fingers recovered, she moved the pages across her lips, and with greater relish than for physical food, "God's words were found, and she did eat them and they were unto her the joy and rejoicing of her heart," "sweeter also than honey and the honey-comb." But there are many Christians who have not this "relish" for God's Word; who read it as a duty, not as a delight; who come to it not because they hunger for it as a delicious food, but because they think they must take it as a necessary medicine. How can such Christians secure this "relish" for Bible reading?

The first principle on which a growing relish depends is a growing spirituality. There can be no relish without spiritual perception and loving interest. A man who looks to the heavens only with the naked eye, can see only about 3,500 stars, and he has only a moderate interest in astronomy; but the man who often looks into the heavens through the telescope, and sees the star-dust of eighty-five million worlds, grows more enthusiastic and interested through deeper views into the skies. The man who looks upon the Bible only with the natural mind, sees many beauties to admire; but three-fourths of the Bible was written for Christians—for those who have the telescope of "spiritual discernment"—and no other can see enough of the deep and vast firmament of Bible truth to be filled with eager relish to read and study it. A blind man might as well expect to understand a treatise on color, as an unconverted man to know or relish the truths in the Christian three-fourths of the Bible. As well appoint a blind man to teach colors as an unconverted teacher to explain the Bible. He whose eyes have been opened by regeneration to the millions of starry truths that lie in the Bible, will be filled with delight in studying them more thoroughly. The key is the prayer, "Open Thou mine eyes, that I may behold wondrous things out of Thy law!" Increasing spirituality will give not only fuller knowledge, but also more loving interest to inspire relish for the Bible. A young lady received a book and read it with some pleasure, but laid it away and almost forgot that she had it. The author of that book afterwards happened to meet her, and the acquaintance ripened into affection and betrothal. Then she took down the book from the shelf and read every line with tenfold deeper interest than before, for it was the thought and message of her betrothed. So the soul that is betrothed in Christian covenant to Jesus Christ, takes the Bible not

merely as a book of wonderful poems and histories, but as the revelation of the thoughts and wishes of its Betrothed, and with deepest interest reads every line as the message of a Friend.

With this growing spirituality to give us "relish," we may daily increase it by mingling prayer with Bible reading as did the Psalmist all through that "Bible Psalm." Hear him again and again pause to pray. "Teach me Thy statutes!" "Incline mine heart unto Thy testimonies!" "Give me relish (in greater degree) that I may know Thy testimonies!" More relish, then, depends, first, on more religion.

The Family.

MORE GRACE.

BY A. S. D.

One glance at a baby carriage,
One glimpse of a little white face,
One look at the fond young mother,—
God, give me, oh, give me more grace
To bear this look with submission,
To feel Thou didst "chasten in love,"
When, from our loving arms folded,
Our darlings were "taken above!"

My babies! oh, how I loved them!—
As a mother can love her own.
How I love them now in glory—
My angels around the white throne!
Three angels, beck'ning heavenward—
Three, waiting and watching for me,
Three, singing the songs of angels—
When shall I their happiness see?

My three little white-robed angels,
My three, free from sorrow and care,
Ye've God's own seal in your foreheads,
The heavenly light in your hair.
Ye're safe from snares of temptation;
No anguish of heart, or of brain,
No sickness, and pain and dying,
Will ever oppress you again.

Forgive my weakness, and help me!
O Father, have pity and bless,
When I, with a mother's yearning,
Must long for their loving caress!
I long for their baby prattle,
For a look at each lovely face,
For the touch of angel fingers,—
God, give, oh, give me more grace!

HARRIET MARTINEAU'S AUTOBIOGRAPHY.

BY MARY D. WELCH.

It would be utterly impossible to give a full review of these two octavo volumes, crowded with interesting facts connected with her literary life. We shall therefore in this paper limit our pen to an epitome of her religious views, though impossible to do justice even to this, in our limited space.

When a little toddling child, she was sent to a small farm-house at Carleton for her health. "My hostess and nurse was a Mrs. Merton, who was, as her husband, a Methodist, or, melancholy Calvinist of some sort. The family story about me was that I came home the absurd little preacher of my years (between two and three) that ever was. I used to nod my head emphatically and say, 'Never ky for trifles,' 'dooty fast, and pleasure afterwards,' and so forth." She used to beg strangers for "maxims," and her first attempt at book-making was the folding of some sheets of paper into a square book, in which she wrote her favorite maxims. She says: "It was probably what I picked up at Carleton that made me so intensely religious, as I certainly was, at a very early age. The religion was of a bad sort enough, as might have been expected from the urgency of my needs, but I doubt whether I could have got through without it. I pampered my vain-glorious propensities by dreams of divine favor, to make up for my deficiency of self-respect; and I got rid of otherwise incessant remorse by a most convenient confession and repentance, which relieved my nerves without at all, I suspect, improving my condition."

Later on she says: "I was getting some comfort, however, from religion by this time. The Sundays began to be marked days, and pleasantly marked, on the whole. I do not know my erasures were particularly associated with Sunday at that time. . . . My idea of heaven was of a place gay with yellow and lilac crocuses. . . . I must have been a remarkably religious child, for the only support and pleasure I remember having from a very early age was from that source."

The octagon chapel at Norwich has some curious windows in the roof; not sky-lights, but letting in the light directly. I used to sit staring up at those windows and looking for angels to come for me, and take me to heaven in sight of all the congregation—the end of the world being sure to happen while we were at chapel. It was very shocking to me that I could not pray at chapel. I believe that I never did in my life. I prayed abundantly when I was alone; but it was impossible for me to do it in any other way; and the hypocrisy of appearing to do so was a long and sore trouble to me."

Her religious feelings seem to have become intensified by acquaintance at Newcastle with Ann Turner, daughter of a Unitarian minister. Harriet was seven, and Ann fourteen years of age. It was while at Newcastle she learned several hymns—Milton's

"Let us with a gladsome mind,"

and

"Awake, my soul, stretch every nerve,"

and several of Mrs. Barbauld's prose hymns. "On the whole, religion was a great comfort and pleasure to me; and I studied the New Testament very heartily and profitably from the time that Ann Turner went south with us, and encouraged me to confession and morning and nightly prayer."

We have now before us the religion

of her youth, when sacred hymns, the study of the New Testament, and prayer constituted its elements, and afforded her "great comfort and pleasure." How widely different from all this the religion of her mature and riper years, we shall see as we trace the development of her religious life.

Being of a very methodical turn of mind, she adopted the plan of distributing Scripture instructions under the heads of the virtues and the vices, so as to have encouragement or rebuke always ready at hand. She says: "With the Old Testament I got on very well; but I was amazed at the difficulties of the New. I knew it to be of so much more value and importance than the Old, that I could not account for the small number of cut and dry commands. I twisted meanings and wordings, and made figurative things into precepts, at an unconscionable rate, before I would give it up; but, after ridding myself of old Puritan preaching in my free use of Scripture, I was obliged to own that I could not construct the system I wanted. Thus it was I made out that great step in the process of thought and knowledge that whereas Judaism was a preceptive religion, Christianity was mainly a religion of principles—or assumed to be so."

UNITARIANISM NOT CHRISTIANITY.

"For many years past, my amazement has been continually on the increase that Unitarians can conceive that they are giving their children a Christian education in making their religious training what it is. Our family certainly insisted very strongly and quite sincerely on being Christians, while despising and pitying the Orthodox as much as they could be despised and pitied in turn, while yet it must have been from wonderful slovenliness of thought, as well as ignorance, that we could have taken Unitarianism to be Christianity in any genuine sense—in any sense that could justify Christian worship."

"Our French name indicates our origin. The first Martineaus we know of were expatriated Huguenots, who came over from Normandy on the revocation of the Edict of Nantes. They were, of course, Calvinists—so fully admitting the Christian religion to be a scheme of redemption as to deserve, without limitation or perversion, the title of Christians. But their descendants passed by degrees, with the congregations to which they belonged, out of Calvinism into the pseudo-Christianity of Ariarism first, and then of Unitarianism, under the guidance of pastors whose natural sense revolted from the essential points of the Christian doctrine, while they had not learning enough—Biblical, ecclesiastical, historical, or philosophical—to discover that what they gave up was truly essential, and that the name of Christianity was a mere sham, when applied to what they retained." (True, but how hard on Unitarianism!)

[To be continued.]

LILLIE'S TROUBLE.

BY PAUL HANSON.

"Aunt Mary, I don't believe I will go into that choir another time. It's too mean for anything."

So said Lillie, as she burst into her aunt's room, as she often did when she was excited.

Aunt Mary turned to her niece her calm, pleasant face, on which rested the peace of God,—not a peace which had never been disturbed, but a peace born of dire struggle and mighty victory.

"What is it, my child?" she asked, as she drew a chair close to herself for the excited girl.

Lillie threw herself into the chair, and gave way for a time to her tears and sobs. Then she said, "I sat just in front of Carrie and Kate to-night, and I am sure they were making sport with each other, and signaling to Will about my hat. You know they both have new ones, and mine is my old one done over. I used to dress as well as they, and if I cannot do it now, I think it is too bad to treat me so."

"If you are right in thinking they did as you say, I agree with you. I hope you are mistaken; or, at the worst, I think the girls must have been thoughtless. I am sorry that even this should have been so, for I looked for an improvement in both of them from the meetings last winter."

Lillie looked thoughtful, for she, too, had professed to love the Saviour during those meetings.

"It takes away all my enjoyment of the singing, and I might as well leave the choir," said she.

"So you feel now, but might you not regret it after it was done? Besides, did you join the choir simply for your own pleasure?"

"Why, yes, auntie, I think I did," said honest Lillie; "was that wrong?"

"I do not wish to use that word, but I hoped my darling niece, moved by the mercies of God, was presenting her body a living sacrifice, holy and acceptable unto Him."

"O auntie, does that mean such things as singing in the choir?"

"Do you not know, my child, that your musical ability is one of the best of your bodily gifts from God? And can you reserve that for your own pleasure, while you give yourself up for the glory of God? When I listen to the voices of my young friends in the house of the Lord, I wish to feel that it is not merely the music of those voices, sweet as that is, but with it a free, glad, loving offering of worship and praise from the heart to the Giver of all good. And if so, I am sure it is pleasing to Him."

and those who render it should not lightly conclude to withhold it."

"But I could sing in the congregation, and many think that is the best way, and there should be no choir at all."

"Have you come to that conclusion? And is that the reason you think of leaving the choir?" asked Aunt Mary, with just the slightest smile.

"Why, no, auntie, I can't pretend to be married?"

"You know the Church here has concluded, after careful consideration, that the best arrangement for music is the one we now have. You are not dissatisfied from any scruples on that account, but merely from personal feeling. And if you should leave, I suppose you would be glad to have others do the same, and perhaps the choir finally break down, leaving everything in confusion?"

"You make it very strong, auntie; I had not said it to myself in that way, but I believe you are nearly right."

"Well, Lillie, when you have considered the case fully, I feel sure you will not take such a step as you propose, at least not for the reasons you have given. 'Ye are not your own, ye are bought with a price.' I see what you have to bear because your father is poorer than he once was. I do not say it is nothing, nor that it is silly for you to feel it. If it had been in my power, I would have shielded you from this experience. But one who is wiser than I, and who loves you better, has permitted these things to come upon you. They are bitter to the taste, but if you love and trust the blessed Saviour, they will be among the 'all things' that work together for your good. How sorry I should be, if you should drink the bitter cup, and yet by any willfulness should miss of the rich benefits it is intended to bestow."

"Indeed, auntie, I do love the Saviour, and wish to please Him above all things."

"I do not doubt it, my child, but you were in danger of making a very common mistake. We are so apt to think that we can give ourselves to God, and yet do a great many things—little things we call them—simply to please ourselves, to gratify our whims, or even our spite. But, Lillie, I hope you and I will try to please Christ in all things, and to please our neighbor for his good to edification. Remember our Example. 'Even Christ pleased not Himself.' 'He was rich, but for our sakes He became poor, that we through His poverty might be rich.' Let the love of Christ constrain us, that we may be very careful, and walk softly, enduring hardness if need be, that we may please Him who has chosen us to be soldiers."

GOD'S WILL, NOT OURS.

BY HON. J. E. DAWLEY.

Where grows the grain the workmen go,
And reap and bind the ripened sheaves,
While hard and soft the north winds blow,
And play, among the leaves;
The garden in its faded bloom,
O'er which autumnal shadows play,
Is preaching, in its waste and gloom,
Of beauty and decay.

So Death, the reaper, comes at will,
And takes away the good and pure;
Dead flowers! Complaining heart, be still,
And patiently endure!
Endure, nor murmur at the God,
Nor question, child, His loving way
Who with the blessing and the rod,
The darkness and the day.

WEDDING FEES.

Many years ago, a New York minister was sitting in the office of a lawyer who was one of his members, chatting on various subjects, and as the pastor happened to speak of the hard times, and the dilatoriness of the Church in paying his small salary, the lawyer remarked:—

"Now I hardly agree with you, pastor, in your assertion that ministers are paid less for their work than any other class of professional men. They have a great deal given to them in one way or another, donation parties, Christmas presents, etc. Then the item of wedding fees, which you seldom hear them speak about, but which must amount to quite a sum, several hundred dollars in the course of the year, brings them in a good revenue."

"Do you think so?" said the clergyman. "Now, to come right down to dots, what do you suppose is the average fee that I receive?"

"I should say twenty dollars was a low estimate," said the lawyer. "Here in New York I have often known persons to give one hundred dollars, and a fifty-dollar fee is quite common, but considering the fact that you marry a good many of the poor, or those who are moderately well off, as well as the rich, I should think, as I said, that twenty dollars was a pretty low average."

"That calculation is rather large," said the minister, "but still I cannot tell exactly, as I have not reckoned up what I have received this year."

"No, I presume not," said the lawyer. "I have noticed that ministers don't generally know how much they have received, when the sum is pretty large, but I rather think they would if it was a small one. But I will tell you what I will do. I will give you ten dollars for half your next fee, and I don't believe I shall lose anything by it either. Do you accept that?"

The minister hesitated a moment and then said, "Yes, well, yes; I'll accept that—ten dollars for half the next fee." He soon bade him good morning and went home to his dinner. While he was at the table the bell rang, and the servant came in saying a man at the door wished to see him a moment. He found a rough-looking farmer standing there, who accosted him thus:—

"Good morning, Dr. A., I came in to see if you could just tie me up, this morning. Sal and I have been talking about it a good while, and we've come to the conclusion that 'tain't any use to wait no longer."

"Oh, yes," said the doctor, "walk in, walk in. Where did you want to be married?"

"Right here," said the farmer, "if you're willin'. Sal's in the wagon and I'll bring her in."

So he brought in a blooming country maid, and the minister, who had doffed his gown and slipped on his best Sunday-go-to-meeting coat, made them one, in his most impressive style. After the ceremony and the congratulations, the farmer said:—

"About the fee, pastor, we hain't much money, but I thought your children might be fond of pups." Saying which he tipped up a small box, and out rolled a little white pup on the piano.

The minister could scarcely contain his mirth, but thanked the bridegroom and told him the children would be glad of it, and bade him a pleasant good-morning. He finished his dinner, then, putting the pup carefully back into the box, he started with it under his arm for the lawyer's office.

His friend was quite surprised to see him so soon again, but the pastor relieved his curiosity by saying:—

"I had no idea when I accepted your offer this morning that I should have to come so soon to claim it; and I hardly think I should have accepted it so quickly, had I known I was to marry a couple to-day, and receive such an unusual and unexpected fee. Generally there is not so much difference in them, but this was a perfect surprise to me."

"No backing out, now," said the lawyer, "that bargain was fair and square, and you must hold to it. Here's your ten dollars; hand over the fee!"

The minister demurred a moment, and told him he should beware how he made such rash promises again; but finally, unfastening the cover of the box, said: "All right, I'll stand by the bargain," tumbled out the pup upon the lawyer's desk, and with the blandest smile upon his face, waving his hand and bowing politely, he said, "Here is the fee—which half will you take?"

The blank look of amazement and disgust which overspread the countenance of the lawyer, as he looked at the roll of puppiness, was amusing to see.

"You don't mean it—that you married a couple and that was your fee?"

"Indeed it was," said the minister, "and the farmer who presented it thought he was doing a handsome thing!"

Then with a hearty laugh the lawyer handed him the gold piece, and told him that he thought he had nothing more to say in regard to the enriching of ministers by wedding fees.—*Baptist Weekly.*

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